



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE HIGH SCHOOL JOURNAL

Volume II

CHAPEL HILL, N. C., NOVEMBER, 1919

Number 7

THE ACADEMY MOVEMENT IN THE SOUTH

By EDGAR W. KNIGHT, Ph.D.

Professor of Rural Education, The University of North Carolina

PART I

THREE distinct types of secondary schools have appeared in our educational growth: the Latin Grammar School of the colonial period, the academy of the early national period, and the public high school, which developed after the Civil War. The second type, the academy, occupies a unique position in the educational history of the country both for the influences which produced it and its influence on the educational life of the country. It began to appear in America immediately before the dawn of the Revolution. At the opening of the national period several schools of this type appeared, and by 1800 the academy had widely extended. Its most phenomenal period of growth, however, covered in general the first half of the nineteenth century; and after 1860 its place began to yield to the public high school movement which developed rapidly after 1867.¹

A certain historical interest attaches to the manner by which the word "academy" came to apply to the type of school in the United States which went under that name and gave a form of secondary instruction. The word was often used to describe schools of one sort or another, by numerous notable educational essays which were produced by the spirit of the Renaissance. In Milton's *Tractate on Education* (1644) the word academy is used to describe a school where "a complete and generous culture" is furnished. The term was also used by the nonconformists in England to describe their boarding schools; Daniel Defoe used the word in *Essay on Projects*, first published about the close of the seventeenth century, in a sense similar to that used by Milton and by numerous others who wrote on the subject of education.² And Benjamin Franklin, who claimed to have been greatly influenced by the *Essay on Projects*, formulated, near the middle of the eighteenth century, a plan for the public education of the youth of Pennsylvania which shows the

influence of the celebrated English author. The pamphlet, which contained Franklin's plan for an academy, had an extensive circulation and was widely read. Moreover, before the close of the eighteenth century numerous educational institutions appeared in the United States which in organization and management and in the course and method of instruction obviously followed Franklin's plan.³

The academy appeared in England after the Restoration (1660) to supply the need of education for the nonconformists who not unlikely used the term as employed by Milton to designate the schools which they established. The Act of Uniformity, as renewed in 1662, was one of the series of intolerant laws enacted under the second Parliament of Charles II. Under this act clergymen who refused to accept in its entirety the Book of Common Prayer were excluded from holding their benefices. About 2,000 clergymen, fully one-fifth of all the rectors and vicars of the English Church, were driven from their parishes. Those refusing to conform to that Church formed one class known as dissenters or nonconformists. Moreover, the Act of Uniformity required the license of the Bishop as a qualification for teaching and also excluded dissenters from the privileges of the universities; and the Five Mile Act of 1665 completed the code of persecution against the nonconformists. Under its provisions clergymen excluded by the Act of Uniformity were required to take an oath that they would not under any pretext take up arms against the king and would at no time "endeavor any alteration of government in Church or State." If they refused to take such an oath they were not permitted to go within five miles of any borough or any place where they had previously ministered. Most of the dissenters belonged to the urban and trading classes and the effect of this act was to deprive them of any religious teaching whatever.

Many of the dissenters thus deprived of their former means of livelihood took to teaching through necessity. Others, however, began to teach by choice;

¹The Peabody Fund, established in 1867, gave impetus to the public high school movement.

²Defoe, of course, used the word academy to designate a society of learned men united to promote the arts, sciences, or literature.

³Barnard, *American Journal of Education*, vol. XXX, p. 760.

while many of them were doubtless moved by a high sense of duty to provide educational facilities by which their future leaders could be trained. But on account of the laws enacted against them, all of those who early engaged in teaching were forced to teach by stealth or to become migratory in order to escape persecution by their relentless enemies. In England, therefore, the academy was a result of nonconformity and sprang up as a protest against religious tyranny and the sectarian intolerance of the schools. Moreover, its rise shows the appearance of a demand for schools which were not exclusive in character but were open to all. It is of interest to note, therefore, that the English academy did not draw its students exclusively from the dissenters and that it frequently supplied an education for the children of the poor as well as for those who could pay the fees.

The academy in America has been called the "product of the frontier period of national development and the *laissez faire* theory of government."⁴ But in this country the earlier schools of the academy type, especially those which developed from the work and influence of the dissenters, were very largely denominational and under ecclesiastical control. Not infrequently the motives back of their establishment found root in denominational interest and sectarian pride. Later, however, with a phenomenal increase in denominations, there developed a marked impatience with sectarian strife. A new but persistent educational problem resulted—the problem of promoting schools and the means of education in communities which were remarkable for their religious diversity. This impatience and discontent gave expression to a protest against using the school as a means of teaching blind obedience to religious dogma and formalism. Soon the general principle was evolved that sectarianism and denominationalism should not be a part of school instruction; that the task of the school teacher was not to give instruction in theology and religious dogma. On the other hand, however, the equally significant belief was developed that the broad and fundamental aspects of religion should be stressed fully and earnestly. Meanwhile, men appeared who, though of different religious beliefs, were united in the subject of the necessity for education and learning. Therefore, although the academy in America grew into a school which was pervaded by a deep and intense religious spirit, it became, in general, non-sectarian. Moreover, the academy was not exclusive but democratic in character and a reflection of the new

American spirit which demanded opportunity to settle "American problems in an American way."

From the evidence available it seems that the academies in the Southern States were divided into two principal classes. One class was local and modest in its claims, transient and short-lived, though capable, in the main, of supplying in no mean manner the educational needs of the communities which they served. Schools of this class were also frequently called "old field schools," "hedge schools," or "forest schools."⁵ With an increase in population educational facilities increased, and those schools which were more substantially established sought incorporation by legislative enactment, with some of the most influential men of the community as trustees. The other class had a wider patronage, was more pretentious and possessed creditable equipment and frequently more or less substantial endowments, which naturally enabled the institution to extend its usefulness and prolong its career. All academies, however, were usually privately controlled and managed by an incorporated board of trustees. Incorporation, which gave the trustees a legal existence and full authority to carry on the work of the school, was all that most of the academies asked of the State; and this was usually all the official recognition or assistance given, though occasionally an academy was given the privilege of raising funds by lottery. Fees were invariably charged, though in a few instances poor children were taught free of tuition charges; in some cases free tuition was allowed poor children in return for certain privileges or aid extended by the State. The purpose of the academy was usually the same, whether large or small. With the growth of a strong democratic spirit in the revolutionary period, the idea of a liberal education appeared, and the ideal of education for its own sake and for its value in promoting individual worth developed. This idea of a liberal education for heightening individual development was the dominant aim of the academy movement. And while the academy primarily served those individuals who were able to pay for its advantages it also served in a larger way the entire community.

All of the earlier academies, however, did not owe their origin to sectarian pride and denominational interest. As often, perhaps, schools which were dignified by the name "academy" grew from tutorial instruction in the family of some prominent citizen in the community or from the so-called "community"

⁴ *Cyclopedia of Education*, edited by Paul Monroe, vol. I, p. 23.

⁵ The beginnings of many academies in the South may be seen not only in the "old field school" idea or the so-called "community school," but also in the popular tutorial system, as the description of a Virginia "academy" given below gives evidence.

or "old field" schools. The evidence for this explanation of the origin of many earlier academies is found in the experiences of that class of teachers who found temporary employment as tutors in the South. One of the most striking of these testimonies is made by John Davis, an Englishman, in *Travels of Four Years and a Half in the United States*. Davis was a man of more than ordinary education and training and of pleasing address, and during his stay in this country, from 1798 to 1802, numbered among his friends many men of high political and social station. He was a private tutor in New York and South Carolina and Virginia; and his descriptions of men and manners have an interesting educational significance. The sketch below tells of his work as a tutor in Virginia. With letters of introduction from Thomas Jefferson and other prominent men, Davis went to the plantation of a Mr. Ball, probably in Prince William's County, and engaged to teach his and his neighbors' children.⁶

The following day every farmer came from the neighborhood to the house, who had any children to send to my academy, for such they did me the honor to term the log hut in which I was to teach. Each man brought his son, or his daughter, and rejoiced that the day was arriving when their little ones could light their tapers at the torch of knowledge! I was confounded at the encomiums they heaped upon a man whom they had never seen before, and was at a loss what construction to put upon their speech. No price was too great for the services I was to render their children; and they all expressed an eagerness to exchange perishable coin for lasting knowledge. If I would continue with them seven years! they would erect for me a brick seminary on a hill not far off; but for the present I was to occupy a log house, which, however homely, would soon vie with the sublime college of William and Mary, and consign to oblivion the renowned academy in the vicinity of Fauquier Court House. I thought Englishmen sanguine; but these Virginians were infatuated.

I now opened what some call an academy, but others an old field school; and, however it may be thought that content was never felt within the walls of a seminary, I, for my part, experienced an exemption from care, and was not such a fool as to measure the happiness of my condition by what others thought of it.

It is worth while to describe the academy I occupied on Mr. Ball's plantation. It had one room and a half. It stood on blocks about two feet and a half above the ground, where there was free access to the hogs, the dogs, and the poultry. It had no ceiling, nor was the roof lathed or plastered, but covered with shingles. Hence, when it rained, I moved my bed (for I slept in the academy), to the most comfortable corner. It had one window, but no glass nor shutter. In the night, to remedy this, the mulatto wench who waited on me, contrived ingeniously to place a square board against

the window with one hand, and fix the rail of a broken down fence against it with the other. In the morning when I returned from breakfasting in the "great big house," (my scholars being collected), I gave the rail a forcible kick with my foot, and down tumbled the board with an awful roar. . .

It was pleasurable to behold my pupils enter the school over which I presided; for they were not composed only of truant boys, but some of the fairest damsels in the country. Two sisters generally rode on one horse to the school door, and I was not so great a pedagogue as to refuse them my assistance to dismount from their steed. A running footman of the negro tribe, who followed with their food in a basket, took care of the beast; and after being saluted by the young ladies by the courtesies of the morning, I proceeded to instruct them, with great exhortations to diligence of study.

Common books were only designed for common minds. The unconnected lessons of Scott, the tasteless selections of Bingham, the florid harangues of Noah Webster, and the somniferous compilations of Alexander were either thrown aside, or suffered to gather dust on the shelf; while the charming essays of Goldsmith and his not less delectable novel, together with the impressive works of Defoe, and the mild productions of Addison, conspired to enchant the fancy, and kindle a love for reading. The thoughts of these writers became engrafted on the minds, and the combinations of their dictions on the language of the pupils.

Of the boys I cannot speak in very encomiastic terms; but they were perhaps like all other school boys, that is, more disposed to play truant than to enlighten their minds. The most important knowledge to an American, after that of himself, is the geography of his country. I, therefore, put into the hands of my boys a proper book, and initiated them by an attentive reading of the discovery of the Genoeese; I was even so minute as to impress on their minds the man who first described land on board the ship of Columbus. That man was Roderic Triana, and on my exercising the memory of a boy by asking him the name, he very gravely made answer, "Roderic Random."

Among my male students was a New Jersey gentleman of thirty, whose object was to be initiated in the language of Cicero and Virgil. He had before studied the Latin Grammar at an academy (I use his own words), in his native State; but the academy school being burnt down, his grammar, alas! was lost in the conflagration, and he had neglected the pursuit of literature since the destruction of his book. When I asked him if he did not think it was some Goth who had set fire to his academy school, he made answer, "So, it is like enough." Mr. Dye did not study Latin to refine his taste, direct his judgment, or enlarge his imagination; but merely that he might be enabled to teach it when he opened school, was his serious design. He had been bred a carpenter, but he panted for the honors of literature.⁷

I frequently protracted the studies of the children till one, or half past one o'clock; a practice that did not fail to call forth the exclamations both of the white and black people.

"Upon my word," Mr. Ball would say, "the gentleman is diligent;" and Aunt Patty, the negro cook, would remark, "He not like old Hodgkinson and old Harris, who let the

⁶ The copy of Davis's *Travels* which the author examined is in the Library of Congress. It was published in London in 1803.

⁷ Davis relates that "the recreation of Mr. Dye, after the labor of study, was to get under the shade of an oak, and make tables, or benches, or stools for the academy. So true is the assertion of Horace, that the cask will always retain the flavor of liquor with which it is first impregnated."

boys out before twelve. He deserves good wages!"⁸

I had been three months invested in the first executive office of pedagogue, when a cunning old fox of a New Jersey planter (a Mr. Lee), discovered that his eldest boy wrote a better hand than I. Fame is swiftfooted; the discovery spread far and wide, and whithersoever I went, I was an object for the hand of scorn to point his slow, unmoving finger at, as a schoolmaster that could not write. Virginia gave me for the persecutions I underwent, a world of sighs; her swelling heavens rose and fell with indignation at old Lee and his abettors. But the boys caught spirit from the discovery. I could perceive a mutiny breaking out among them; and had I not in time broke down a few branches from an apple tree before my door, it is probable they would have displayed their gratitude for my instruction by throwing me out of the school window. But by arguing with one over the shoulders, and another over the back, I maintained with dignity the first executive office of pedagogue.

Three months had now elapsed, and I was commanded officially to resign my sovereign authority to Mr. Dye, who was in every respect better qualified to discharge its sacred functions. He understood tare and trett, wrote a copperplate hand, and, balancing himself on one leg, could flourish angels and corkscrews. I, therefore, gave up the "academy school" to Mr. Dye, to the joy of the boys, but to the sorrow of Virginia.

Judge Longstreet, of Georgia, described an academy as he saw it in that State in 1790 which was not altogether unlike the one Davis taught in Virginia:⁹

It was a simple log pen, about twenty feet square, with a doorway cut out of the logs, to which was fitted a rude door made of clapboards, and swung on wooden hinges. The roof was covered with clapboards also, retained in their places by heavy logs placed on them. The chimney was built of logs, diminishing in size from the ground to the top, and overspread inside and out with red clay mortar. A large three-inch plank (if it deserves that name, for it was wrought from the half of a tree's trunk entirely with the axe), attached to logs by means of wooden pins, served the whole school for a writing-desk. At a convenient distance below it, and on a line with it, stretched a smooth log, which answered for the writer's seat.

Commenting on this description of what he called an "old field" school, the Reverend Barnas Sears, first general agent of the Peabody Fund, said that "intelligent persons, belonging to different States, have assured me that *they* were educated in such academies, as they were sometimes termed."¹⁰

Another writer said of the academies in Georgia:¹¹

Many of these, however, are misnamed; for an academy supposes instruction in the higher branches of education; but some are no better than "*old field schools*." We hope the Legislature will see to it, in the future, that no charter

of incorporation shall be granted to any body of trustees, unless it be a *sine qua non*, that in such academy there shall be taught, at least a part of the year, the learned languages and higher branches of the mathematics. Deception enough has been practiced in *manufacturing* academies, as they are called, to get money from the treasury. When established, they have no better claims to pecuniary aid than any other school; they draw money merely because they have trustees, and are incorporated!"¹²

Although the management of practically all academies in the later period of the movement were free from sectarianism in religion and from partisan bias in politics, as has already been pointed out, yet not a few of the earlier ones had their origin in denominational pride. This was due to the break up of religious conservatism near the middle of the eighteenth century, when dissenters greatly increased and non-conformity began to assume powerful proportions. The Germans, who began to come in as early as 1745 and continued until near the close of the century, established schools and churches wherever they settled; the appearance of the Pennsylvania Quakers likewise added intellectual and moral strength; numerous European Baptists settled in the South, especially in North and South Carolina, and began an educational influence which has been far reaching; the educational influence of the Methodists of the "Asburyan period" rapidly extended; and the Scotch-Irish Presbyterians greatly influenced educational growth in the entire South.

The schools of the Methodists were few before the close of the eighteenth century, yet the early educational work of this denomination serves to illustrate the statement that some of the earlier academies had their origin in sectarian interest. The Methodists were not numerous in this country before the Revolution, and as late as 1785 the entire American membership numbered only about 18,000. But they showed some interest in education and before the close of the century organized a few schools in the South. Ebenezer School, in Brunswick County, Virginia, founded in 1785, is said to have been the first Methodist School established in this country; and Cokesbury College, established at Abingdon, Maryland, in the same year, was the first Methodist College in the world.¹³ Bethel School, founded in Kentucky, in 1790, Cokesbury School, established in Rowan, now Davie County, North Carolina, about 1793; and the

⁸ Davis admitted that his fidelity in teaching a larger number of hours than his contract required was attributable to his interest in the lessons of Virginia, one of his "fair disciples."

⁹ *Georgia Scenes*, p. 94.

¹⁰ *Proceedings*, Peabody Board Trustees, vol. II, p. 406.

¹¹ Sherwood, *A Gazetteer of Georgia*, p. 321.

¹² The academies in Georgia received support from the State.

¹³ The students in the college were not allowed to play, but carpentry, gardening, and farming were substituted. Agricultural exercises were taken in connection with Virgil's *Georgics*. See Steiner, *Cokesbury College, the First Methodist Institution for Higher Education*.

Cokesbury or Bethel School, founded in Newberry County, South Carolina, in 1796, were some of the institutions begun by the Methodists. The trustees agreed that the South Carolina school should be free and that "only English tongue and the sciences should be taught."¹⁴

The most significant of all these dissenters, however, from the educational point of view, was the work of the Scotch and Scotch-Irish Presbyterians. They had great faith in the value of education, and their high esteem and reverence for an educated ministry led them to emphasize secondary and collegiate training. They spread over practically all the colonies but were especially strong in the South where they became the leaders of intellectual and religious development during the latter half of the eighteenth century. In every community where they came a schoolhouse and church sprang up simultaneously with the settlement; "almost invariably as soon as a neighborhood was settled preparations were made for preaching the gospel by a regular stated pastor, and wherever a pastor was located, in that congregation there was a classical school." Moreover, Princeton College proved an educational impulse to the South. Scores of its graduates, many of them native Southerners, returned and became intellectual and religious leaders. Many of them promoted the "log college" movement which developed among the Presbyterians, supplying "log colleges," which often served as academies, colleges, and theological seminaries, and which in many respects belonged to the regular academy type.¹⁵

One of the most illustrious of the early Presbyterian teachers in the South was Dr. David Caldwell whose celebrated "log college" was located near Greensboro, North Carolina, where it had a long and useful career. Caldwell was born in Pennsylvania in 1725, and was graduated from Princeton with the degree of bachelor of arts, in 1761. Four years later he came to North Carolina as a Presbyterian minister and in 1767 founded the school which in a short time came the most important institution of learning in the State and one of the most influential in the South. This "log college" was known for its thoroughness rather than for its extensive curriculum or its large enrollment. The average annual enrollment was between fifty and sixty; but it is said that more men entered the learned professions from this institution than from any other school in the South. Five of Dr. Caldwell's students became governors of States, sev-

eral of them became members of Congress, and many others were distinguished as jurists, physicians, preachers, and teachers. But for a temporary interruption by the British in 1781 the institution had an unbroken career of success until 1822, when old age compelled its brilliant leader to retire from active service.¹⁶

Another famous Presbyterian teacher, who in his work and influence bears a strikingly similarity to Caldwell, was Moses Waddel. He was born in Rowan County, North Carolina, in 1770, and was graduated from Hampden-Sidney College, in Virginia, in 1791. He taught a few years before doing his college work, which he completed in a short time, and then, like Caldwell, began his life work as preacher and teacher. His first work after leaving college was in Georgia; then he went to South Carolina and in 1804 opened a school at Willington, on "the high ridge between the Savannah and Little Rivers." The Huguenot settlers and the Scotch-Irish of that region furnished him many students, but others gathered from "all parts of this and adjoining states, and the wild woods of the Savannah resounded with the echoes of Homer and Virgil, Cicero and Horace." Numerous students were here prepared for Princeton, Yale, and Harvard, and not a few of the better ones for the junior classes in these institutions. Among his pupils were many who became jurists, congressmen, governors, educators, and clergymen of wide reputation. Waddel was a tireless and devoted student and teacher of the classics. It is said that the dull boys of his classes would prepare more than one hundred lines of Virgil for a single recitation and some of the brightest boys as many as a thousand lines. The school was large at times, often having an enrollment of two hundred. Waddel continued at its head until 1819 when he was elected president of Franklin College, now the University of Georgia. The school at Willington seems to have continued, however, under the direction of his sons, for several years after the famous teacher went to Georgia.¹⁷

There were numerous other schools which grew out of the Presbyterian influences in the South in the eighteenth century and which became educational leaders in the communities where they were established. Prince Edward Academy, in Virginia, established in 1775, grew into Hampden-Sidney College; Liberty Hall Academy, established in the same State in 1776, developed into Washington and Lee Univer-

¹⁴ See Asbury, *Journal*, and Cummings, *The Early Schools of Methodism*.

¹⁵ Tennent's "Log College," which was established by the Reverend William Tennent in New Jersey in 1726, was the parent of the "log college" movement.

¹⁶ See Knight, *Public School Education in North Carolina*, Chapter III.

¹⁷ Meriwether, *History of Higher Education in South Carolina*, Chapter II.

sity; Clio's Nursery and Science Hall was opened about the beginning of the Revolution, in Iredell County, North Carolina, by Dr. James Hall, who was graduated from Princeton in 1774; Zion Parnassus was established near Salisbury, North Carolina, in 1785, by the Reverend Samuel C. McCorkle, who was graduated from Princeton in 1772. This school was well known for its normal department, which was the first attempt at teacher-training in North Carolina and one of the first in this country, and for its assistance with tuition and books to worthy students. The school maintained a high order of scholarship and had an extensive influence. Six of the seven members of the first graduating class of the University of North Carolina received their college preparation in this academy.

Tate's Academy was founded in Wilmington, North Carolina, in 1760, by the Reverend James Tate, and was continued by him for nearly two decades; Crowfield Academy, opened near Charlotte, North Carolina, in 1760, was the nucleus from which Davidson College, in that State developed. Queen's Museum or Liberty Hall Academy was another Presbyterian school in North Carolina which became known as an important institution for higher education. It was the last institution to seek incorporation from the king and the first to receive a charter from the new State. The school had its beginning in the work of the Reverend Joseph Alexander, who was graduated from Princeton in 1760, and who, with a Mr. Benedict, established a small classical school in a prosperous and intelligent community near Charlotte seven years later. In 1770 it was chartered by the Assembly as Queen's Museum, but the charter was repealed by the king and council. A second charter was secured but only to meet the same fate;¹⁸ fear that the school would become a great and permanent advantage to the dissenters and a "fountain of republicanism" led to the repeal of the charters. In spite of royal disfavor, however, the institution flourished without a charter; the house was used for literary and debating clubs and accommodated the meeting which formulated the reputed Mecklenburg Declaration of Independence. In 1775 the name was changed to Liberty Hall Academy, and two years later it received a charter from the State.

Sunbury Academy, chartered by the Legislature of Georgia, in 1788, occupied a high and influential place in the educational life of that State for nearly forty years. The success of this school is closely asso-

ciated with the name of the Reverend William McWhir, who had charge of the institution for nearly thirty years. He was a native of Ireland and a licensed Presbyterian minister. He came to America about 1783, for ten years had charge of an academy at Alexandria, Virginia, of which George Washington was a trustee, and in 1793 became principal of Sunbury Academy. The enrollment in this school averaged about seventy, but the pupils came from many counties in the southern part of the State. Dr. McWhir's great success as a teacher was attributed to his devout scholarship and to his qualities as a disciplinarian and instructor which left a profound impress on the educational progress of Georgia.

Davidson Academy, located in what is now Nashville, Tennessee, was chartered by the Legislature of North Carolina, the parent State, in 1785. The school was re-chartered as Cumberland College in 1806 and twenty years later as the University of Nashville, which had a long career of usefulness. But the early history of the academy is linked with the name of Rev. Thomas B. Craighead, a North Carolinian by birth and Scotch-Irish by descent. He was graduated from Princeton in 1775, was ordained a Presbyterian minister five years later, and early in 1785 took up his residence near Nashville. Colonel William Pope and General James Robertson represented Davidson County in the Legislature of North Carolina and secured the legislation incorporating Davidson Academy. These two men and other prominent citizens in the community were the trustees, and the school soon attained a high position in public esteem. The following year Craighead was elected principal, a position which he held so successfully for two decades. His influence as teacher and preacher suggests the work of Caldwell in North Carolina and of Waddell in South Carolina.

(TO BE CONTINUED)

MR. Robert F. Moseley, principal of the Rocky Mount high school, has inaugurated student self-government in the senior class. He writes:

"Our student self-government has been inaugurated so far only in the senior class, which is composed of seventy-eight members. In general, it is worked out along the same lines as student government at the University; the members of the senior class, through a council of five members, having sole charge, subject, of course, to appeal to the school authorities, of all ordinary matters of discipline. We started this just a few weeks ago, but I am satisfied that it is going to be successful."

¹⁸ This furnished the first clear example in North Carolina of the operation of the reproduced Schism Act.